



THE TENT

Congregation Beth Jacob's Monthly Newsletter
October, 2026



CBJ Calendar of Upcoming Events

October 2: Simchat Torah Service and Potluck Dinner at Christ Church (hybrid). This service will include the Consecration ceremony for 5 of our Beit Sefer students.

The Schedule:

6:00 pm: Potluck Dinner featuring Torah Hot Dogs and fixings.

[CLICK HERE TO SIGN UP FOR THE POTLUCK SUPPER!](#)

<https://www.signupgenius.com/go/60B0F49ADAD28AAF49-65861471-cbjsimchat>

7:00 pm: Simhat Torah Service

Thank you to Kate Engel, who has volunteered, once again, to prepare all of the Torah hot dogs for this dinner! The Oneg is being hosted by Judi Chaskes in honor of her sister's 85th birthday on October 3rd.

October 4: Our Beit Sefer Students will celebrate Simchat Torah at Sauchuk's Corn Maze & Pumpkin Patch, which is located at 200 Center Street, Plympton! There is no charge for registered Beit Sefer students. Parents/grandparents etc. are welcome and encouraged to come. The link for parents/grandparents to purchase their tickets is <https://www.sauchukmaze.com/tickets-pricing>.

October 10, 10:15 am: Shabbat Morning Service with Torah Study and Bagel Brunch at the Plymouth Public Library. Please RSVP if you plan to attend. (rsvp@cbjplymouth.org) Thank you, once again, to Sisterhood for sponsoring the Bagel Brunch!

October 12, 7:00 pm: Sisterhood meeting

October 15, 10:00 am: Sisterhood Visit to the JFK Museum in Hyannis with lunch following. RSVP to Ronnie by October 8th if you plan to come. aprocess@aol.com

October 16, 7:00 pm: Erev Shabbat Service with Rachmiel (hybrid)

The Oneg is being hosted by the Engel family in honor of Ben becoming a Bar Mitzvah

October 17, 10:00 am: Shabbat Morning Service with Rachmiel **at Hotel 1620** - Ben Engel will be called to the Torah to become a Bar Mitzvah. The Kiddush will be hosted by Kate and Brad Engel in honor of Ben becoming a Bar Mitzvah. (hybrid)

October 23, 7:00 pm: Erev Shabbat Service led by the Chair of CBJ's Ritual Committee, Seth Teles (Zoom only)

SAVE THE DATE: November 7, 2:00 pm: Free showing of the film Hannah Arendt: Facing Tyranny at the Manomet Library (in memory of Kristallnacht) See the article.

[To see the complete CBJ Calendar on our website, click here.](#)



CBJ

CBJ Simchat Torah

DB Dianne Bluestein  Contact

Please review the available slots below and click on the button to sign up. (Please no dairy.)
Thank you!

 **Date** 10/02/2026 (Fri.)

 **Time** 6:00PM - 8:30PM EDT

 **Location** Christ Church
149 Court Street
Plymouth, MA 02360

Kate Engel has volunteered, once again, to make all of the Torah scroll hot dogs, but we need other food items to make this a truly special Simchat Torah potluck supper.

Please sign up to bring:

Baked beans, salad, fruit, a veggie dish, ketchup, mustard, relish, pickles, chips, soda, ice tea, bottled water, lemonade

[SIGN UP HERE!](#)

<https://www.signupgenius.com/go/60B0F49ADAD28AAF49-65861471-cbjsimchat#/>

A Special Honor for Ronnie Hirschhorn! Mazel Tov!



Ronnie Hirschhorn was nominated and chosen to be a “model” for the sold out Jordan Hospital Club fashion show on November 13th at the 1620 Winery. The theme of the fashion show this year is ‘empowering women.’ This honor has been awarded to 10-12 women from the South Shore. The event is held to raise funds for the Jordan Hospital Club, which will then donate the proceeds to Cranberry Hospice. Her daughter, Jeremy Kusmin, and the entire CBJ family are proud that Ronnie has received this honor of recognition for all that she has done, and continues to do, for the community.

For information on how to make a contribution to support this worthy cause, please contact Jeremy at jhirschh27@yahoo.com



Mazel Tov to Ben Engel on His Upcoming Bar Mitzvah!

At our Shabbat morning service on October 17th, Ben Engel will be called to the Torah to become a Bar Mitzvah. Mazel Tov to Ben, his parents, Brad and Kate, his sisters, Sarah and Betsy, and the entire Engel family! To learn a little more about Ben, please see his short message below:

Hi. My name is Ben Engel. I am excited about becoming a Bar Mitzvah on October 17, 2026.

For my mitzvah project I am doing donation bins at my school for the Plymouth Area Coalition for the Homeless.

I have been a member of Congregation Beth Jacob for 8 years and this year blew the shofar for the second day of Rosh Hashanah and Yom Kippur.

I am a seventh grader at PCIS. My parents are Brad and Kate and my older sisters are Sarah and Betsy. I really enjoy basketball, baseball, gaming and playing trumpet.



Ben blowing the Shofar on the Second Day of Rosh Hashanah

See Ben's flyer for his Mitzvah Project on the next page!

Plymouth Area Coalition homeless Shelter Fundraiser

- Sports equipment (basketballs, footballs, whiffle ball bats and balls, volleyballs, soccerballs)
- Graphic Novels
- Board Games
- Teen coloring books
- Venmo contribution to be used for a basketball hoop.



venmo



The High Holy Days Observances at CBJ: A Year to Remember!



Although this was the first year that Congregation Beth Jacob did not own our historic synagogue building. Once again, we observed Erev Rosh Hashanah and Rosh Hashanah morning services at The Spire for the Performing Arts in Plymouth Center, and, for the first time ever, our congregants and guests gathered together at the Wind in the Pines Girl Scout Camp on the second day of Rosh Hashanah for Tashlich and an innovative family service. All of these services were memorable. The many hours of planning and organization were reflected in the outstanding excellence of our observances.

Thank you to Rabbi Mills for her inspirational sermons and innovative approach to attract all of the families in our congregation – young, old, and in between – and making the experience of worship relevant, meaningful, appealing and even fun. Thank you to the schleppers of our Matzur prayer books, Torahs and Torah covers. Thank you to our new Cantorial soloist this year, DJ Dantowitz, who inspired us with his beautiful voice and soulful davening. (As an aside, his mother is Rabbi Mills' rabbinical classmate and friend, Rabbi Faith Dantowitz.) Thank you to our Shofar blower *par excellence*, Addie Davis, who blew the most perfect, longest sustained Tekia Gadolah in CBJ's recent history! Thank you to Rabbi Mills' daughter, Noa, who managed the digital Tefilla that was projected on the screen on Erev Shabbat, and to Jesse Bluestein, who took over on Rosh Hashanah morning. did the slides. Thank you to Betsy Engel, who led the children's service on the first day of Rosh Hashanah; to Sisterhood for providing the delicious challah at the end of our services; and a big Thank You to Mark Streifer, for taking the photographs on the following pages. [To see the complete album for our Rosh Hashanah services, click HERE.](#) As our co-Presidents, Devon and Dianne reminded us, Congregation Beth Jacob is not a building. It is our people....and our people are amazing!



Editor's Note: During our Rosh Hashanah morning service, Rabbi Mills exhibited examples of the works by Israeli artist and sculptor, Menashe Kadishman, who concentrated on depicting his interpretations of the binding of Isaac (the Akeida) using sheep as his subjects. To learn more about him, click [HERE](#).



Erev Rosh Hashanah



The CBJ families that are celebrating New Beginnings this year!



Our Cantorial Soloist, CJ Dantowitz



Our Cantorial Soloist: DJ Dantowitz







Addie Davis is our Shofar blower beyond compare! Congregants could not believe that anyone could blow such a long, strong final Tekiah Gadola as she did!
Well done, Addie!

This Was Not the Usual Second Day of Rosh Hashanah Service!

Many congregants of CBJ (and other Jewish congregations) regard the Rosh Hashanah service conducted on the second day as an obligation or, more frequently, something to be skipped entirely. – Another long service that is essentially a repeat of the prayers from the previous day. Not many congregants came, only the stalwarts, and certainly none of our young families and their children.

This year was entirely different. Recognizing that we must find new ways to attract and appeal to all of our congregants, young, old, long-time members and those who have recently joined, Rabbi Mills broke with the traditional setting for our holiday observance and introduced a new location for our second day Rosh Hashanah service.

Wind in the Pines is a Girl Scout camp in a beautiful natural setting, with a well-equipped lodge and even a lake for Tashlich. Why don't we have a family-friendly shortened service that is appropriate for our young children, as well as our pre-and post-Bnei Mitzvah students and their families and then enjoy a cookout lunch?

Tradition is good, but sometimes innovation is even better!

As Rabbi Mills had shared at the service on the previous day, since coming to Plymouth, she has missed having a true family experience for the High Holy Days, and she was seeking a way to make this service enjoyable for all of our member families. She succeeded. Despite the pouring rain, it was a wonderful experience for all in attendance, with a nice mix between our regulars and our young families.

Rabbi Mills had encouraged our young families to attend the second day service with their children rather than the main one on the first day if they had to choose only one. Most of the families with older children followed that suggestion, including those whose kids had already become B'nai Mitzvah. Shorter and more casual than our main service, this was still a full and complete High Holy Day service. We used a different prayer book, and the young people all participated and were engaged

For the first time, the kids and their parents had that option of really praying together during the holy days. The family service this year proved to be ideal for everyone. The children's service on the first day of Rosh Hashanah was created for very young children, offering a very early elementary experience with crafts, singing, etc. However, it is inappropriate for our older Beit Sefer students, while many of whom are too young to sit through an entire adult service. For the first time, the older students were offered a service that was appropriate to their level.

As we all know, people make plans and God laughs! There's where ingenuity comes in. The idea of an outdoor service with Tashlich and a cookout would have been a disaster if Devin and Dianne had not come up with a great rain-proof plan, setting up the space inside the lodge in advance, pivoting to a lunch of pizzas instead of hot dogs and hamburgers, and making sure everything got to the camp in time. The space was really great even in the rain. On a nice day- it would be even better. We had a great mix of food and, maybe best of all, people stayed and talked and mixed with one another.

And what about Tashlich? Since heavy rain had been predicted, we did Tashlich prior to the service, before the pouring rain arrived. It was great to have the young people there participating in Tashlich. Our children represent the future of Judaism. Pleasant memories of our worship services are important and will stick with them, becoming a permanent part of the fabric of their lives.

Rabbi Mills is hoping to make this a new annual experience. It was so good to have all of our families engaged! No separate silos for our young families and our older congregants – just one all-inclusive CBJ Family worshipping, socializing, forming bonds of friendship together. What a terrific way to begin the New Year!









We Need *YOU!*

OUR NEW HOME
needs
ALL OF US.

TO HELP BUILD OUR FUTURE!

As we move forward with our Capital Campaign and plans for our new CBJ home, we're looking for members of our community who have skills, experience, ideas — or simply a willingness to help.



We're *especially* interested in folks with *expertise* in:



COMMUNICATIONS
& MARKETING



FUNDRAISING
& DEVELOPMENT



CONSTRUCTION
& BUILDING



PROJECT
MANAGEMENT



COMMUNITY
OUTREACH



EVENT
PLANNING



AND ANYTHING
ELSE YOU THINK
COULD HELP!



You don't have to be an expert.

Maybe you have a great idea. Maybe you have experience we don't know about. Maybe you'd just like to be part of making this exciting vision a reality.

**WE NEED YOU — AND WE WELCOME
YOUR IDEAS AND INPUT!**



Together,
WE CAN MAKE
OUR NEW HOME
A REALITY.



Please reach out to
robingersten@aol.com
for more information,
or simply to say hello and
have a conversation about how
you might be able to help.



L'Dor V'Dor — from generation to generation.



Sh'mini Atzeret and Simchat Torah

Sh'mini Atzeret was originally a time of reflection on the holy days of Sukkot, which had just ended. Jews who left the sukkot they had occupied throughout Sukkot engaged in a final day of prayer before returning to their daily routine. Over time, Sh'mini Atzeret also became a day on which Jews recited a special prayer for rain in the year to come – quite appropriate in view of Sukkot's agricultural motif.

Simchat Torah

During congregational Simchat Torah celebrations and services, the Torah scrolls are taken from the ark and carried by congregants around the synagogue seven times. During these seven hakafot, those not carrying a Torah often will wave brightly colored flags, sing Hebrew songs and dance. The singing, dancing, and flag-waving that accompany the hakafot symbolize the collective joy of Torah study and a commitment to lifelong Jewish learning. The origin of making, decorating, and carrying flags during the hakafot is unclear. Some scholars hold that marching with flags recaptures the history of the 12 ancient tribes of Israel, when each tribe had its own banner. Other scholars believe this practice originated in the Middle Ages and was borrowed from certain Christian customs.

In past years, when we held services in our historic synagogue building, the congregation unrolled an entire Torah scroll as part of the celebration, Rabbi Mills has read the last section of the fifth and final book of the Torah, D'varim (Deuteronomy) and then, without a break, has rushed across the aisle to read from the second Torah scroll to read the opening section of the first book of the Torah, B'reishit (Genesis). The selection from D'varim tells of the death and legacy of Moses, the prophet and leader of the Jewish people. The reading from B'reishit, the very first words of the Torah, recounts the story of God's creation of the world.

In many synagogues on Simchat Torah, various members of the congregation are called to the Torah for an aliyah ("going up," which refers to the honor of ascending the bimah to recite the blessings before and after the Torah is read). Other synagogues may call all the children who have not yet reached the age of bar or bat mitzvah for a blessing in front of the Torah. Before the entire congregation, with a tallit spread above their heads, the children receive a special blessing from the clergy. In many Reform synagogues, Simchat Torah also is a time when children just entering religious school are blessed. This custom is called Consecration.



REFLECTIONS FROM THE RABBI

For generations, Jewish communities have celebrated milestones of Jewish learning, most famously the Bar or Bat Mitzvah. However, a lesser-known but deeply moving ceremony marks the very beginning of this lifelong journey of learning: Consecration.

On October 2nd, during our Erev Shabbat Service, Congregation Beth Jacob will hold its consecration ceremony. Consecration usually occurs when a young person is in Kindergarten, first, or second grade. Consecration is a uniquely Reform and Conservative event for American Jews. Rabbi Samuel Wohl of Wise Temple in Cincinnati, Ohio, the birthplace of Reform Judaism, created the ceremony. The service traditionally takes place at the end of our High Holy Day season as part of a congregation's celebration of Simchat Torah, meaning "joy of the Torah, the holiday marking the start of a new Torah reading cycle. We celebrate the beginning of reading the Torah again and the beginning of one's Jewish education.

Consecrate" means to make something holy. Jewish learning is considered a holy or sacred task. The ceremony is filled with beautiful rituals such as:

- **Blessings Under the Tallit:** Children stand together under a large *Tallit*,
- **The Gift of Torah:** Each child is presented with a miniature Torah scroll of their own, representing their personal inheritance of Jewish wisdom.
- **A Taste of Sweetness:** In a tradition dating back to a medieval custom, children are often given a sweet treat, such as a drop of honey on a letter, a candy apple, or a piece of candy. This is to associate Torah and Jewish learning with sweetness.
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This ceremony affirms the congregation's continued commitment to educating young people in Judaism and lifelong learning, and the family and child's commitment to begin Jewish learning. As written in Proverbs 22:6, "Train up a child in the way he or she should go, and even when he or she is old, one will not depart from it."

Rabbi Mills' Sermon on Erev Rosh Hashanah

(This year, Erev Rosh Hashanah fell on a most solemn date in the secular calendar: September 11th, as we observed the 25 year anniversary of the destruction of the World Trade Towers in Manhattan. Rabbi Mills' sermon that evening was powerful and inspirational, perfectly balancing the message of tragedy and grief with hope and renewal. If you were unable to attend services that night and did not hear it, or if you want to refresh your memory and read it again, I have reprinted the sermon below..)

Balancing Grief and Hope Erev Rosh Hashanah 2026/5787 September 11, 2026

Tonight, we mark a rare and heavy crossroads of time. As the sun set, two completely different calendars collided. On our secular calendar, today marks a somber milestone: the 25th anniversary of September 11th, 2001; a day forever etched in smoke, ash, and unimaginable loss. On our sacred Jewish calendar, sunset tonight ushers in Rosh Hashanah, the birthday of the world and the dawn of the year 5787.

Many of us here tonight can recall, some more vividly than others, where we were when twenty-five years ago we first heard or saw the accounts of 9/11, turning on our television screens, or for a few of us actually being there in Manhattan, and seeing the seemingly unfathomable images of the Twin Towers on fire, watching on TV as a plane struck the Pentagon, while hearing snippets that aboard United Flight 93 passengers and crew fought back against the hijackers of a fourth plane before it crashed in a field in Pennsylvania. By this time, that evening we were grief-stricken, struggling to comprehend the unthinkable, the sheer evil of a terrorist attack of such magnitude on our soil. What cold-blooded, inhumane monsters plan and carry out the suicide hijacking of four passenger planes, turning them into high-speed bombs? Two of these aircraft left from Boston's Logan airport, and its passengers may have included friends, acquaintances, neighbors, or family members of some of you here today. One congregant in our sanctuary this evening described it as the scariest experience of her life. The week before, she had been in the Twin Towers for a meeting and also had another meeting scheduled there for the following week. She holds in her mind images of people arriving in her

Upper West Side neighborhood covered in black ash, many walking shoeless. Another individual also sitting in our sanctuary shared with me that he was in lower Manhattan that morning and watched individuals jumping from windows before witnessing the towers crashing to the ground. As we know, before that day ended, 2,996 people were murdered in New York, Washington, and Pennsylvania. They were not just numbers; they were co-workers, friends, and loved ones.

Following that day, there were those individuals who questioned the inherent goodness of humanity, predicting that this unspeakable tragedy would encourage the next generation of terrorists. In part, they were right, as heinous atrocities continue to mar our world. For us as Jews, most notably October 7, 2023, when just short of three years ago on our festival day of Simchat Torah, approximately 1,500 to 3,800 Hamas-led militants breached the Gaza-Israel border via land using bulldozers, by sea on motorboats, and from the air with motorized paragliders. The attackers infiltrated 21 communities, military posts, kibbutzim, and the Supernova music festival, massacring about 1,200 people, mostly civilians, including babies and children, the elderly, and the disabled. The slaughtered were shot, mutilated, burned, tortured, raped, and decapitated or dismembered. In addition, 251 individuals were taken hostage and dragged into the Gaza Strip. Thankfully, the surviving hostages are now free, and for the first time in two years, our Holy Day worship does not include prayers for the hostages. However, those who survived face a lifetime of nightmares created by their horrendous treatment in captivity. 9/11 radicalized other terror groups who wanted to mimic the gruesome terror of that day.

However, emerging from 9/11 were also the optimists, some might even label them idealists, who predicted, and after 9/11 worked even more diligently toward making our world more tolerant and kinder. They truly believed that out of the evil, our world would change for the better, that humanity would rise out of this horror to work to eradicate evil, war, and terror. From

them, hope emerged; hope that the citizens of the United States and the world, horrified by the images of crashing twin mountains of destruction and the gaping hole in the Pentagon, would transform our world. And many, particularly New York City's inhabitants who carry images from being there that day or who lost loved ones, have channeled their grief and anguish to work for the betterment of humanity.

But the quarter century since that horrific day has also produced a generation with **NO** memory of the attacks. The 9/11 Memorial & Museum estimates that approximately 100 million Americans are now too young to remember that day. Its anniversary programming therefore emphasizes not only commemoration, but education: teaching the post 9/11 generation of Americans what happened, whom the nation lost, and how acts of courage and kindness emerged from the destruction (adapted from the museum's webpage).

Teaching about the horrors of September 11th by including the sense of unity, heroism, and altruism that arose among Americans that day is a **VERY** Jewish outlook. For Jewish memory is **NOT** passive. The command never to forget demands that we retell stories not only to ensure they are memorialized and passed from parents and teachers to later generations, but also, as Jews, we remember in order to accept responsibility, transmit values, and shape what comes next. Entering our Jewish sacred high holy day period on the 25-year milestone of 9/11 deeply amplifies our Jewish themes of collective trauma, human vulnerability, and the heavy weight of remembrance. For tonight, as we remember 9/11 and simultaneously celebrate Rosh Hashanah, we are **balancing grief and hope, as our ancestors have done so many times in the past**. Just as Rosh Hashanah pairs the awe of judgment and the gates closing with sweet hopes for the new year, symbolized by apples and honey, the 25th anniversary of 9/11 juxtaposes profound national grief with resilience and our ongoing duty to stand against hatred.

At first glance, it feels like an impossible emotional knot. How do we hold the searing trauma of a historical tragedy in one hand, and the joyful celebration of a new year in the other? How do we reflect on a murderous day of smoke and also look forward to a year of sweetness? The truth is, this tension is not a contradiction. It is the core of what it means to be alive. Both September 11th and Rosh Hashanah demand that we master the delicate spiritual art of balancing profound grief with radical hope. As a neighborhood New York Jewish newspaper reporter wrote, “These two observances are not the same, but each confronts the fragility of life. September 11 reminds us how quickly an ordinary morning can be shattered. Rosh Hashanah reminds us that life cannot be taken for granted and that every person and every deed matters” (Shabsie Saphirstein).

Rosh Hashanah is known in our tradition as *Yom Hazikaron*: the Day of Remembrance. It is a day dedicated to memory. As Jeff Schindler wrote in the Times for Israel: “This process of introspection takes on profound emotional resonance when the holiday coincides with a solemn historical anniversary, such as the 25-year milestone of September 11. The grief of this attack, which claimed thousands of innocent lives, shattered families, and shook our collective sense of security, mirrors the enduring human obligation to remember and honor those we have lost. The Jewish tradition of memorial prayers elevates this grief into an enduring duty: honoring the departed by refusing to become callous, building resilience, and actively standing up against darkness and hatred. Ultimately, Rosh Hashanah harmonizes profound remembrance with sweet hope for the future. Around family tables adorned with apples dipped in honey and round challah, loved ones gather to pray for a year characterized by peace, sweetness, and health. The holiday reminds us that while we cannot change past tragedies or erase past mistakes, each new year presents an unconditional opportunity to start anew, look upon our fellow human beings with heightened empathy, and inscribe our lives in the book of life through meaningful, purposeful action.”

When we look back at 9/11, we are struck by the vulnerability of our lives. We remember the names, the faces, the families shattered, and the collective wound that for many will never fully close. Similarly, when we sit in the synagogue on Rosh Hashanah, we are commanded to look into the mirror of memory. Our liturgy does not shield us from reality. Rather, the *Unetaneh Tokef* prayer reminds us starkly of our fragility, asking who will live and who will die, who by fire and who by water. The piercing cry of the shofar is modeled after the sound of sobbing. Our tradition acknowledges that grief is a holy, necessary response to a fractured world. We cannot build a meaningful future if we refuse to mourn what has been lost.

But Rosh Hashanah and the legacy of 9/11 should not lead us to surrender to despair. Looking back at the days following September 11th, we do not only recall grief. We also remember the lines of people donating blood. We remember the police officers, the engineers, the firefighters, and the everyday citizens who ran toward the danger. We remember a sudden, fierce breaking down of walls where neighbors truly saw one another. Out of the literal ashes of the towers, human goodness and resilience emerged. This is the exact spiritual mechanics of Rosh Hashanah. Our New Year is the anniversary of creation, a cosmic reminder that God looks at a formless, dark void and decides to bring forth light. Jews are a people of memory, but we are also, as our prophets said, "prisoners of hope." We do not dip our apples in honey because we are naive to the bitterness of the world. **We dip them in honey as an act of defiance.** It is our way of declaring: *Yes, there is pain and death. But we choose life. We choose sweetness. We choose tomorrow.*

To deny victory to the terrorists at the convergence of these dates means we must refuse to let grief paralyze us or let hope become passive. Hope is not just a feeling; it is a discipline. It is the active, courageous commitment to pick ourselves up, readjust our focus, and bring goodness into a broken world. In her book, *When We See You Again*, Rachel Goldberg-Polin, mother of murdered hostage Hersh Goldberg-Polin, doesn't present hope as pretending

everything will be okay. During Hersh's captivity, she famously insisted that “**hope is mandatory.**” After his death, the nature of that hope changed: it became a way of continuing to live, love, remember, and find meaning despite the absence of the person she desperately wanted back. Twenty-five years after 9/11 is indeed a time to reflect and remember, but it is also a time to dream of new beginnings, find new meaning even in a world that currently seems compounded by war. Rosh Hashanah teaches us that a new beginning, a fresh start, is always possible.

As we hear the shofar blasts echo this Rosh Hashanah, let them serve a dual purpose. Let them be a wail of grief for the lives cut short a quarter of a century ago and for the personal losses we carry in our hearts tonight. But let those same blasts wake up our souls. Let them shatter our complacency, ignite our resilience, and push us forward into a new year of unity, healing, and peace. Twenty-five years later, the most fitting tribute to the victims of 9/11 is not recalling where we stood when the towers fell, but rather, after remembering, living our lives with a renewed sense of gratitude, faith, responsibility, and a commitment to one another and to *tikkun olam*, making our world better.

In closing, I would like to share a poem that is in our High Holy Day prayerbook, written by Rabbi Chaim Stern, entitled When Evil Darkens Our World:

When evil darkens our world, let us be the bearers of light.

When fists are clenched in self-righteous rage, let our hands be open for the sake of peace.

When injustice slams doors on the ill, the poor, the old, and the stranger,

Let us pry the doors open.

Where shelter is lacking, let us be builders.

Where food and clothing are needed, let us be providers.

Where knowledge is denied, let us be champions of learning.

When dissent is stifled, let our voices speak truth to power.

When the earth and its creatures are threatened, let us be their guardians.

When bias, greed, and bigotry erode our country's values,

Let us proclaim liberty throughout the land.

In the places where no one acts like a human being,

let us bring courage; let us bring compassion; let us bring humanity.

(Rabbi Chaim Stern, z"l, from Mishkan HaNefesh: Machzor for the Days of Awe).

Tonight we remember all those who were murdered on this day, and simultaneously we joyfully and with optimism welcome 5787: for mourning and hope meet at the edge of this new year. May we each be inscribed in the Book of Life for a good year, and may we each find the strength to turn our moments of despair into our greatest sources of hope. *Shanah Tovah U'metukah*: may it be a good and sweet new year for each of you and for our world. Amen.

Rabbi Mills' Sermon on Yom Kippur Morning

As she always does, Rabbi Mills began her sermon with a humorous story, and this was no exception. Her sermon that followed is insightful and inspirational. Our congregants and guests who attended our Yom Kippur morning service heard this sermon. For the benefit of those who were unable to be there, or for anyone who would like to read it, I have published the Yom Kippur morning sermon on the following pages.

Living in the Gray Yom Kippur Day 2026/5787 September 21, 2026

A story tells of a Polish traveler who reaches a crossroads at which the signpost lies on the ground. The traveler is completely lost. He doesn't know which road to take. Another traveler happens to walk by. The first traveler begs him, "Please, help me! The sign is down, and I have no idea which way to Warsaw. The second individual looks at the sign on the ground and replies, **"It is incredibly simple. All you have to do is pick up the signpost, point the arrow with the name of the town we just came from back toward the town, and whatever direction the Warsaw arrow is pointing, that is the road you take!"** If only life were as easy

as this story makes it out to be. In the real world, when we face a theoretical crossroads without a signpost, we can't just look backward to fix the forward view. The right choice is often not obvious.

Today's Torah portion commands us to make a conscious, daily decision to embrace life, as it proclaims: *"I put before you life and death, blessing and curse. Therefore choose life."* (Deuteronomy 30:19). At first glance, it seems like an absurd commandment. The ancient rabbis of the Talmud asked the obvious question: *Who of sound mind needs to be commanded to choose life over death?* Of course we want to live. But the Torah is not talking about biological survival. It is not asking us to choose between a heartbeat and a flatline. To "choose life" means to progress beyond mere existence, beyond languishing or vegetating, and actively pursue a life of purpose, meaning, and holiness. Choosing a life of purpose and meaning isn't simple. The choices we face in the real world are rarely packaged as a neat, binary option between a clear blessing and an obvious curse. Real life rarely presents choices in stark black and white. Most daily decisions involve gray areas. Ethical, relational, and spiritual decisions are full of friction and ambiguity. **We live in those gray areas, where lines blur.**

When choices are stark, when a clear line exists, such as between absolute honesty and a devastating lie, between good and evil, or between life and death, choosing the right path is theoretically easy. But what about someone suffering from advanced cancer: when do we decide to stop treatment? Or when to put a beloved but suffering pet to sleep? Or how do we live with the consequences of difficult decisions we made that, in hindsight, we wish we had acted differently? In business, politics, and within our family, we regularly face situations when a risky shortcut may seem more efficient and thus the better option. In addition, we constantly face choices where both paths have good and bad. How do we choose between going on a dream family vacation or saving that money for our children's college? Visiting our out-of-state parents or finishing work with a fast-approaching deadline? Working late in hopes of a

promotion or attending your child's school concert? The hands-on parent who is always present to take his kids to out-of-state soccer tournaments may suddenly collapse, and you may not realize how urgent this situation is until it is too late. The frantic pace of modern life muddies the path of good. Choosing the path that leads to an unexpected outcome is not a purposeful decision. The results of the choices we face are unknown. We constantly face competing options that force us to choose one over the other without knowing which will lead to our desired destination. Our world is more gray than black-and-white.

In the passage from Deuteronomy we read this morning, Moses anticipates this blurring. He says of the Torah: *"It is not in heaven, that you should say, 'Who will go up to heaven and get it for us?'. Nor is it beyond the sea... No, the word is very near to you; it is in your mouth and in your heart to observe it"* (Deuteronomy 30:12-14). Choosing life, for us as Jews, also means **choosing to make Judaism an active, essential anchor of our existence**. We must bring Judaism down from the heavens and infuse Jewish values into our daily lives, not as the last option when there is nothing else that conflicts with our living Judaism. **Judaism does not happen by default: It happens by decision**. It is deeply consequential and problematic for today's Jewish community that it is no longer clearly understood that **our relationship with Judaism itself is a crucial component of what it means for a Jew to choose life**. An ever-growing percentage of our brethren are standing at a crossroads and do not see or purposely choose to ignore the sign that points the way to their Judaism.

For our ancestors, being Jewish was like the air they breathed; it was an identity they carried. But in our free, open, modern society, we face a unique challenge. No one is forcing us to be Jewish. We choose between attending services or a philharmonic concert, between a school concert or a Passover seder, between our kids' sports practice and attending Beit Sefer. Nothing will prevent us from assimilating entirely into the background noise of contemporary culture. Because of this, many Jews today have blurred the choice that makes Judaism a

priority in their lives. They do not clearly see how living an active, committed Jewish life impacts their future path. Our sages expressed this idea beautifully in a Midrash, again about a crossroads: *"At the fork of a highway from which there branched two roads, one full of thorns and difficult terrain at the beginning but level and in the shade of trees at the end, and the other level and shaded at the beginning but full of thorns and uneven terrain at the end, sat an old man. He cautioned passers-by, saying, "Even though the beginning of this road is full of thorns and difficult, follow it, for it will turn level and shady in the end." Whoever sensibly heeded the old man and followed that road did get a bit weary at first, to be sure, but went on in peace and arrived in peace. Those who did not heed the old man and chose the other road stumbled and dealt with obstacles at the end. So it was with Moses, who explicitly said to Israel, "I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life, that you and your offspring may live." (Midrash Tanhuma, Re'eh 3).*

Our choices are like muscles; use them or lose them. We must use our Jewish muscles, or they will be lost to us. To be a Jew today means making Judaism a priority in our lives. As someone warned me when my children were young, "Which do you feel is more important for them to be involved in as adults: soccer or Judaism? My family discovered that doing both is possible, but we must work hard to find the balance and rhythm and not always choose one over the other. A joke about a *priest, a minister, and a Rabbi* tells of them sitting together discussing the deep theological question of when life truly begins. The priest says, "Life begins at the exact moment of conception. That is when God places the divine spark into the soul." The minister shakes his head and says, "No, life begins at the moment of birth. That is when a child takes their first breath, enters the world, and becomes an independent individual." The Rabbi smiles, shakes her head, and says, **"You are both entirely wrong. In Judaism, life doesn't begin until the kids graduate from college, get a job, and move out of the house!"** We laugh, but today on Yom Kippur, the Torah directly commands us: 'Choose life.' And when it

comes to being Jewish, choosing life means realizing that life isn't just a biological state; it's an active responsibility. We have to stop waiting for Judaism to be convenient and start really living a Jewish life right now. When we do not follow the path of actively living our Judaism, our Judaism risks becoming nostalgia rather than a breathing, fulfilling reality. The lines blur until our Jewish identity becomes something we *were*, rather than something we *do*.

On Yom Kippur, we are reminded of our obligation to live our Judaism and clearly choose that path. Today, we are asked to reset our priorities and to declare that our connection to the Jewish people and Jewish practice will matter deeply for the year ahead. As Rabbi Andrew Bachman wrote, *"Many people speak of Jews by birth and Jews by choice, but this is an artificial distinction. We all actively choose to live a Jewish life. Whether or not we were born to Jewish parents, when we participate in any Jewish organization, especially in a congregation, when we study Torah, learn Hebrew, celebrate holidays, or engage in a Jewish lifecycle activity, we are actively choosing to live a Jewish life. It does not happen in a vacuum. It happens when we make a decision, day after day, to participate, to study, to pray, to learn, and to live Jewishly."* We must make it a priority to attend a shiva minyan, to volunteer for a committee or chair an event for the congregation, to attend the b'nai mitzvah of our children's classmates, to be present at the congregation's annual meeting, to light Shabbat candles in our home, to join with our congregational family for the annual second night seder. The choice to live a Jewish life, irrespective of our birth, is entirely our own, reiterates Rabbi Jonathan Sacks, who takes the discussion of choice to a more powerful level of personal commitment. He asks: *"How can religious identity be passed on from parent to child? If identity were merely ethnic, we could understand it. We inherit many things from our parents, most obviously our genes. But being Jewish is not a genetic condition. For generations before us, the question 'Why be Jewish?' did not arise. The answer was self-evident. I am Jewish because that is what my parents were and theirs before them, back to the dawn of Jewish time. Existential questions arise only when we*

feel there is a choice. For much of history, Jewish identity was not a choice. It was a fact of birth, a fate, a destiny. It was not something you chose, any more than you choose to be born.”

On Yom Kippur, we reflect on the choices that shape our lives and the legacy we create through those choices. Choosing to live actively as a Jew is a beautiful, deliberate act. Choosing this path is easier when a community has a physical home in its midst. A Jewish community is more than brick and stone, or, in our soon-to-be case, Morton construction; it is also the people. Individuals who join together as part of a congregational family become the vital center of a Jewish community. The congregation is where our rituals come to life, our children discover their heritage, and our community finds strength in times of both joy and sorrow. If we wish for this choice to remain available to us, our children, and generations to come here in Plymouth, we must actively ensure its foundation is secure. Participating in Congregation Beth Jacob's building campaign is a crucial step along the path we choose and will translate our personal faith into a collective future. Without our shared sacrifice and everyone's financial support, no matter the amount, this local vibrant Jewish community that has existed for over 120 years may cease to be an option. Let all of us here today, members and not yet members, visitors and guests, choose the path of building, preserving, and guaranteeing that Plymouth has a synagogue for many years to come. Choosing to be an active Jew means recognizing that we are links in a chain that stretches both backward into history and forward into tomorrow. If we want a Jewish future, we have to actively build and sustain it. Right now, our community stands at a sacred, historic threshold, a crossroads of sorts. We sold our over one-hundred-year-old historic building and are in the midst of a **building campaign for our future home here in historic Plymouth, Massachusetts.**

Think about this town's and Congregation Beth Jacob's history. For generations, Plymouth exemplifies beginnings, faith, and building a home in a new world. But history is not just inherited; we actively create it. Supporting our building campaign is not only a financial

transaction or simple real estate project; it is a profound declaration of faith. Contributing to securing our walls and investing in our next home ensures that there *will* be a vibrant synagogue in this community for decades to come. We are promising our children, our grandchildren, and the families who have yet to move here that they will have a sanctuary to gather in, Torah to study, and a spiritual home in which to gather. To build a new congregational home is choosing life for generations we will never meet. It is the ultimate act of choosing to be an active Jew.

At the cusp of 5787, we stand before God and the fork in the road ahead of us, and we face the decision of which way to go. How can we best “choose life” and, in particular, a Jewish life? Nothing sounds easier, yet nothing has proved more difficult over time. Instead, people choose substitutes for life. They pursue wealth, possessions, status, power, and fame over happiness, contentment, and family. They choose secular pursuits over living a Jewish life. The midrash I shared reminds us that the path to goodness, to righteousness, to Judaism is not easy: that there are thorns along the way, but the end will make early difficulties worthwhile.

As this day progresses, the theoretical gates of decision will slowly begin to close. The sun will go down, our hunger will deepen, and the *Neilah* service will call us to one final, urgent stand. When we hear the last *Tekiah Gadol* of the shofar at the end of this fast day, let us not return to the fog of blurred lines. Let us step back into the world with sharp focus. We cannot control everything that will happen to us in the coming year. But Moses reminds us that inside the immense space of what we *can* control lies our destiny. We control how we respond. We control the choices we make in the gray areas. We may think that Judaism will always be around for our children and us, but we lead by example. When we do not make Judaism a priority in our family's life or in our community, they do not grow to see Judaism as a priority either. **This year, let us not just choose life; let us choose to live an active, vibrant Jewish life, and let us choose to support the future of Jewish life here in Plymouth. May we**

choose the path that ensures our heritage is a vibrant, unapologetic priority in our homes, hearts, and the Plymouth community. *Gmar Chatimah Tovah*—May we all be sealed for good in the Book of Life.

MEMBERSHIP NEWS



If you would like to learn more about CBJ and are interested in becoming part of our Jewish community, please contact our Membership Chair, Barbara Aharoni, at ahabubs@gmail.com. [Click here for a link to CBJ's Application Form.](#)



Mazel Tov to Ben Engel and His Family!

The Congregants of CBJ extend our exuberant congratulations to Ben Engel, , his parents, Kate and Brad,, and the entire Woods family on Ben being called to the Torah and becoming a Bar Mitzvah on October 17th! Yasher Koach! (Good Job!)



Study the Weekly Torah Portion from a Mussar Approach with Rabbi Mills
Thursdays, from 7:00-8:00 pm (by Zoom)
You Are Welcome to Join at Any Time!

On Thursday evenings, Rabbi Mills has been leading a Torah study class that approaches each weekly Torah portion using the Jewish spiritual practice of Mussar, which focuses on personal ethical and spiritual growth, aims to cultivate virtues and improve one's character. It emphasizes self-reflection and mindful actions to align one's behavior with core Jewish values. The practice involves identifying areas for improvement (middot or soul traits) and developing a daily routine that includes a mantra, mindful action, and journaling.

The class is interactive, with participants encouraged to share their experiences and insights with each other. Strong bonds of friendship have developed since the class started in early January, as we have met each week and learned more about each other. And perhaps that is one of the most important teachings – discovering the importance of knowing and caring about others in our Jewish family and our community at large.

To read more about this class and about Mussar, click below.

<https://drive.google.com/file/d/1HVabTIdM6A1VL8GOqr4CmMIDVqAxNTdn/view?usp=sharing>

Each week's class is self-contained, so there is no need to commit to attend the entire course. You may attend whenever it is convenient.

The Zoom link:

<https://us02web.zoom.us/j/83422046402?pwd=NGWoLRbY7vz9FntslwWhbzU7XCn9J6.1>

Meeting ID: 834 2204 6402

Passcode: 208323



Rosh Hashanah Co-Presidents' Address

Building CBJ's Future—Together

Devon: Good morning, everyone, Shanah tovah. Members and guests, whether you're joining us in person or online—welcome.

Dianne: As we celebrate the new year, we are reminded that Rosh Hashanah is more than the turning of the calendar. It is a sacred pause, a time to reflect on where we have been, and what kind of future we want to create.

Devon: It is also a time to reflect on all that has happened over the past year for us. We closed on the sale of 8 Pleasant Street and the purchase on 279 Summer Street, the site of our future home.

Dianne: We have begun establishing a building committee that will gradually take on more of the day-to-day tasks associated with our building. This includes communicating with our general contractor, Ethan Kusmin, and you, the congregation.

Devon: The building committee is being managed by Dave Dauer and Gary Gersten, and we are deeply grateful to them both – as well as to Ethan – for the work they are doing. And we're proud to announce that Jack Luftman and Jeff Shelley have also joined the committee.

Dianne: As things move forward, we want to make sure that everyone has an opportunity to share input and ideas. The building committee will be organizing open forums in the near future.

Devon: We have started working with a renowned local architect and we have signed an agreement to purchase the exterior materials for the building. We have also made progress toward securing a demolition permit, which will allow us to remove any structures on the property and level the land.

Dianne: Our fundraising committee has been hard at work, and we want to take a minute to recognize them: Judi Chaskes, Deb Dauer, Ronnie Hirschorn, Rabbi Jan Katzew, Katie Lamouroux (you may recognize her maiden name, Resnick), Rabbi Mills, and our fearless committee chair, Robin Gersten.

Devon: And if you have made a pledge or donation and have not received a thank you from the committee, please let us know immediately. We have recently discovered that our P.O. Box has some holes, and we have not received some mail.

Dianne: You should have received a card on your way in this morning, that shows our estimated – and hopeful – timeline for completion of the building. And if you don't have it, please grab one on your way out. This will help everyone better visualize what we're working towards and how we are going to get there.

Devon: On the back of the card is our pledge form where you can indicate your donation for our new building. Thanks to the generosity and commitment of this community, we are now 71% of the way to our fundraising goal — that is an accomplishment to be proud of. But we have more to do.

Dianne: Everyone's support and generosity gives us immense hope. And that's what Rosh Hashanah symbolizes. This holiday asks us to remember who we are – and to look toward our future with hope.

Devon: This is also a time of year when we hear the shofar. Now, the shofar is many things. Long, twirly, really hard to blow. But one thing it isn't, is subtle. The blow of the shofar is a loud, bold call to action.

It interrupts us. It wakes us up. It demands that we pay attention.

Dianne: When you hear the shofar today and on Yom Kippur, remember this. The future is not simply something that happens TO you. It is something YOU create.

Devon: CBJ is at a turning point. Sure, we're building a new home—but what we are really building is a future for Jewish life in Plymouth.

Dianne: Plymouth's history is deeply rooted in people seeking the freedom to worship how they choose. The American promise of religious freedom is a promise that every generation is called upon to help realize. What would it say if a town, so closely associated with America's history and the desire for religious freedom, had no active Jewish community?

Devon: And that is why supporting the future of a synagogue in Plymouth matters so deeply.

In a town that occupies such an iconic place in the American story, Jewish families should be able to see themselves reflected in that story—not as visitors, but as neighbors, citizens, and part of the living fabric of this community.

Dianne: A building gives us a foundation, but a building doesn't teach Hebrew, put out a nice oneg, or gather us for Shabbat. People do that. A living congregation does that.

Devon: If donations build a building, membership sustains the life inside it. Membership dues are the fuel that drive CBJ's year-round operations. They allow us to offer all the wonderful things we do: services, education, activities, community celebrations—regardless of location.

Dianne: A CBJ membership is an investment in community, tradition, and a shared future for Jewish life in Plymouth.

If you are here as a guest, please do not think of today as a once-a-year visit. Think of it as an open door. Join CBJ.

Devon: Bring your family, your ideas, your traditions—whether you're looking for education, services, social action, or just a fun bunch-a Jews – CBJ is the congregation for you.

Dianne: When you become a member, you not only get to enjoy all that CBJ offers, but you get to help make it possible year-round.

When you become part of this community, this community becomes part of you.

Devon: CBJ is the phone call when someone is ill. The extra chair pulled up at a holiday table.

Dianne: It is a child engaging Beit Sefer, a teenager asking why, and an adult discovering new opportunities to learn.

Devon: It is the comfort of knowing that, in moments of joy and in moments of sorrow, none of us has to stand alone.

Dianne: During this transition, we have continued, every day, doing what we do as a temple—in borrowed spaces, outdoors, in person, and online.

We often say that CBJ is “more than just a building.” But that does NOT mean a building doesn't matter.

Devon: A permanent home gives us stability, visibility, accessibility, and best of all, room to grow. Just as people invest in their homes with their families and the future in mind, we are investing in this home for our children, our grandchildren, and for people we have not yet met. We want our building to say to every person who enters: Jewish life belongs here—and we planned for you to arrive.

Dianne: When we talk about walls, we are really talking about what will happen within them: a sanctuary filled with music and prayer; classrooms filled with questions; a social hall filled with potluck dinners and holiday celebrations.

Devon: When we talk about windows, we are talking about letting Jewish life shine visibly into Plymouth.

Dianne: And when we talk about doors, we are talking about opening them—to longtime members, newcomers, guests and anyone searching for Jewish connection and community in Plymouth.

Devon: Picture a child – if you have kids or grandkids, picture them – walking through the doors of our new building for the first time, standing beside their parent or grandparent, and feeling like they truly belong there.

Dianne: Now picture that child years later, returning with a family of their own and saying, “This is where I grew up. This is my community.”

Devon: Don’t our children deserve that? Don’t their children deserve it too? Don’t they – and we – deserve a Jewish home in Plymouth where we can all feel welcomed, grounded and proud?

The answer is yes. We DO deserve that. And that is why sustaining this project is a true *mitzvah*: not simply a good deed, but a sacred obligation.

Dianne: One of the most moving parts of this campaign has been seeing the generosity of our community.

We are deeply grateful for each and every one of the donations we have received. Every gift matters—not because every gift has the same dollar value, but because every gift carries the same powerful message: “I believe in this congregation. I believe Jewish life belongs in Plymouth. And I want to be part of building its future.”

Devon: To everyone who has already made a donation or a pledge to the building fund: thank you. Your generosity has transformed hope into momentum.

Dianne: To those who have not yet donated, we ask you—warmly and urgently—to join this effort.

Devon: A modest donation still has meaning. Each contribution helps turn our shared vision into a reality.

If Plymouth’s Jewish future speaks to you, we invite you into this story.

Dianne: Rosh Hashanah teaches that renewal is built one choice at a time. We cannot write the entire year today. But we can decide what the next line will say.

Devon: Let it say that when CBJ reached a defining moment, we did not stand down. We stepped up.

Dianne: Let it say that in Plymouth—a place known as America’s hometown, —Jewish life did not merely survive. It grew, and it thrived.

Devon: Help us open the doors of our new home—and help us keep the heart inside it beating.

Both: *Hineni*: Here we are.

Dianne: We are ready to build, ready to belong, and ready to carry Jewish life in Plymouth into the future.

Together: May we all be inscribed for a good and sweet new year. Shanah tovah.

The website to make your pledge or make a contribution to the Capital Campaign Fund:

<https://cbjplymouth.shulcloud.com/2026buildingcampaign>



CBJ's Co-Presidents' 2026 Yom Kippur High Holiday Appeal

DEVON: Good morning, everyone, and good yontif. Here we are, on stage once again. Paper in hand, microphone in front of us. I bet you all think we're going to do the cliché thing and make an appeal for donations. Well, guess what, people? You're right.

DIANNE: Remember on Rosh Hashanah, we talked about the shofar. How it's anything but subtle. How it wakes us up and demands that we pay attention. Well, today on Yom Kippur, we are asking you — now that we're awake and paying attention, what next?

DEVON: This is the day when we look honestly at ourselves — at the choices we have made and the responsibilities we have accepted — or not yet accepted. And we ask whether our actions truly reflect what we say matters most.

DIANNE: Atonement is not simply saying that we are sorry. It is not pretending the past did not happen or hoping that good intentions will somehow be enough. Jewish tradition teaches that when a relationship has been neglected or damaged, prayer alone cannot repair it. We have to acknowledge our responsibility. We have to turn toward the relationship. And then, we have to act.

DEVON: Yom Kippur asks us an important question: What do we owe to the relationships that sustain us? Today, we want to ask everyone here to think about the relationship between each of us and this synagogue community.

DIANNE: CBJ gives us so much. It gives us worship and spiritual grounding. It gives us a place to pray, to reflect, and to step away — at least briefly — from everything else competing for our attention.

DEVON: It gives our children Jewish learning through Beit Sefer. It gives teenagers a place to ask difficult questions and adults the opportunity to keep learning throughout their lives.

DIANNE: It gives us Shabbat and holiday celebrations. It gives us lifecycle moments filled with meaning — baby namings, b'nei mitzvah, weddings, and other simchas. And when life brings loss, illness, or grief, it gives us spiritual guidance and the comfort of friends.

DEVON: In essence, it gives us a sense of belonging. It brings generations together.

DIANNE: And here in Plymouth, CBJ gives something not only to its members, but to the broader community: a visible, active, enduring Jewish presence.

DEVON: So now that we have looked at all that CBJ gives us, here is the big question: What can we give in return?

DIANNE: We all know the obvious answer, so let's actually start with the other ways we can give back to CBJ. We can give our time, whether that's schlepping books here today, helping out with Beit Sefer, or joining our building committee.

DEVON: We can attend services and programs, sponsor an oneg, participate in our fundraising events like Dine and Donate, or simply welcome someone who walks through our doors for the first time.

DIANNE: But there is something else CBJ needs from us — something less poetic, but absolutely essential. CBJ needs our financial support.

DEVON: And we promise we don't have selected amnesia. We totally know that we have already asked you all for money in recent weeks. Many times.

DIANNE: We have mailed things. We have handed out cards. We have held meetings. We have made phone calls. We have discussed pledges, donations, opportunities, and the future of Jewish life in Plymouth.

DEVON: At this point, most of you are probably thinking, "Geez Devon and Dianne, enough already! We get it, there's a building campaign." Fair enough, folks.

DIANNE: But just as supporting this congregation is a sacred commitment for members who are able to give, it is our sacred commitment as co-presidents to keep asking on behalf of CBJ's future.

DEVON: We do not ask because we take your generosity for granted. We ask because we do not take CBJ's future for granted.

DIANNE: And we ask with a full understanding that each household's circumstances are different. Not everyone can give at the same level. Some can make a substantial pledge. Some can make a modest one. Some may not be able to give financially right now at all.

DEVON: Belonging at CBJ is not tied to the size of a donation, and Jewish identity is not measured in dollars. What matters is that each of us considers, honestly and thoughtfully, what we are able to give — and that those who can give more, do so.

DIANNE: Because this campaign is about much more than constructing a building. Our former building was many things. It had a lovely sanctuary. It was a place to worship, learn, and study. It carried generations of memories. And it was a place where we held some very cramped gatherings that, through sheer grit and determination, and a high tolerance for limited personal space, we somehow made work.

DEVON: We made the building work because that is what CBJ does. We adapt. We improvise. We pull up another chair.

DIANNE: But what we managed to make work in the past should not define the limits of what CBJ can become. A new building can be so much more, for so many more people.

DEVON:

It can be accessible to every person who wishes to enter it. No member, guest, student, or visitor should have to wonder whether the physical limitations of our building will prevent them from fully participating in our community.

DIANNE: It can become our go-to location — rather than the reason we begin searching for another venue every time we plan a major event, community meal, or High Holiday celebration.

DEVON: Instead of paying or searching for space to hold our own fundraising events and annual celebrations, we can host more of them in our own home. We can create opportunities for donor dinners, entertainment, community programs, holiday gatherings, and other activities.

DIANNE: And when the building is not being used for CBJ programming, it may also offer opportunities to host weddings, showers, b'nei mitzvah celebrations, and other events. Plymouth's faith community plays a vital role in the town's economy, and CBJ can become part of that ecosystem.

DEVON: It gives CBJ the opportunity and potential to develop a revenue stream from an asset we own. Our new home can become part of CBJ's financial portfolio — not merely an expense to maintain, but a resource that can help support our mission.

DIANNE: On Rosh Hashanah, we shared that we had reached 71% of our campaign goal. That is both an achievement and a reminder.

DEVON: It means we have come a long way. And it means we still have more to do.

DIANNE: So today, we ask those who have not yet participated in the building campaign to make a pledge at a level that is meaningful and manageable for you.

DEVON: If you have already made a pledge and are in a position to increase it, we ask you to consider doing so.

DIANNE: Last week, we asked you all to imagine CBJ's future. Today, Yom Kippur asks us to accept responsibility for our part in creating it.

DEVON: Teshuvah asks us to return — to our values, to our commitments, and to one another. For CBJ, perhaps it also asks us to turn toward the home we are building together.

DIANNE: A home where every person can enter.

DEVON: A home where children can learn, families can celebrate, mourners can find comfort, and friendships can grow.

DIANNE: A home that serves not only the congregation we are today, but the congregation we are still becoming.

DEVON: A home that says, clearly and confidently: Jewish life belongs here.

DIANNE: On Rosh Hashanah, we said, Hineni — here we are.

DEVON: Today, let us answer again: Here we are — ready not only to imagine, but to act.

DIANNE: Here we are — ready to give what we can.

DEVON: Here we are — ready to honor those who came before us by making room for those who will come after us.

DIANNE: May our reflection lead to responsibility.

DEVON: May our responsibility lead to action.

DIANNE: And may our actions help build a strong, welcoming, and enduring Jewish future for Congregation Beth Jacob and for Plymouth.

DEVON: Thank you for your generosity, your commitment, and your faith in this community.

DIANNE: May we all be sealed for a year of health, meaning, peace, and blessing.

DEVON: And may this be the year that brings us closer to the moment when we can finally open the doors and say:

DEVON and; DIANNE: Welcome home.

**The website to make your pledge or make a contribution to the
Capital Campaign Fund:**

<https://cbjplymouth.shulcloud.com/2026buildingcampaign>





SAVE THE DATE

Hosted by the IMPJ, ARZENU and the URJ
In partnership with ACC, ARJE, ARZA US, ARZA Canada, CCAR, HUC, WRJ, and WUPJ

Israel's 2026 Elections: *Implications for the Israeli Reform Movement, Religious Pluralism, and Israeli Democracy*

Sunday, October 11 2026 | 1:00 PM ET / 10:00 AM PT / 8:00 PM Israel

[Click here to register](#)

Israel's 2026 Elections

*Implications for
the Israeli Reform Movement,
Religious Pluralism,
and Israeli Democracy*

With

Tal Schneider, Diplomatic & Political
Correspondent

Anna Kislanski, IMPJ CEO

Orly Erez-Likhovski, Executive Director, IRAC



Sunday, October 11 | 30 Tishrei
10:00 AM PT | 1:00 PM ET | 8:00 PM Israel



Israel stands at a pivotal moment. As Israelis prepare to go to the polls, the choices they make will help shape the future of the country's democracy, the struggle for religious pluralism, and the place of Reform Judaism in Israeli society.

Join us for a timely, nonpartisan online program exploring the election landscape, the key issues shaping the campaign, and the possible political scenarios ahead, asking what they may mean for Israel's Jewish and democratic character.

The program will feature Tal Schneider, diplomatic and political correspondent for The Times of Israel. Her presentation will be followed by a conversation with Anna Kislanski, CEO of the Israel Movement for Reform and Progressive Judaism, and Orly Erez-Likhovski, Executive Director of the Israel Religious Action Center, on the implications for the Israeli Reform Movement, religion and state, democratic institutions, equality, and the future of liberal Judaism in Israel.

The program will be held in English, with live subtitles available in French and Spanish.

Please register and indicate your language preference here.

<https://urj.tfaforms.net/2019>

A Wonderful Opportunity for Our Young Adults!

CJP is partnering with Repair the World, Yahel, and Birthright Israel on a service-learning experience in Israel from December 27, 2026–January 5, 2027. The trip is open to 30 young adults ages 22-40 and combines hands-on volunteering, real relationship-building with Israelis, and meaningful time across the country - including service in Haifa and New Year's Eve in Tel Aviv. There are also leadership development and Israel engagement sessions before and after the trip. **The total cost is \$375, flights included.** Registration is open [here](#).

See the flyer on the next page!



Boston to Israel and back. Through meaningful service.

Calling all young adults in Boston! Spend eight days in Israel doing hands-on service alongside Israelis of all backgrounds in Haifa, ringing in the New Year in Tel Aviv, and celebrating Shabbat in Jerusalem. This isn't just a trip; it's a journey that starts in Boston and keeps going when you get home.

LOCAL SERVICE IN BOSTON & A TRIP TO ISRAEL

Build your cohort with service gatherings in Boston in October, November, and December. Then, we'll head to Israel from **December 27 to January 5th**. Back home, we'll keep it going with events in January, February and March including an MLK Day of Service.

\$375 FLIGHT INCLUDED	22-40 YEARS OLD	Oct 27 COHORT STARTS	December 27- January 5 TRIP TO ISRAEL
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**Scan here. Apply.
Be a part of something
meaningful.**

Have questions? Contact will.schwartz@weRepair.org



weRepair.org | [@RepairtheWorld](https://twitter.com/RepairtheWorld)

FREE FILM!
Hannah Arendt - Facing Tyranny
November 7th, 2:00 pm
At the Manomet Public Library



HANNAH ARENDT: FACING TYRANNY is a feature documentary about the extraordinary life and work of one of the most influential and fearless political thinkers of the twentieth century. Arendt's philosophical writings emerged directly from her dramatic and often terrifying experiences, coming of age in Germany as Hitler rose to power, then finding her way to the United States as a Jewish refugee. Through her bravery, judgement, and unflinching capacity to 'make the facts welcome, Arendt transformed her time as a political prisoner, refugee and survivor in Europe, along with her observations of America during the McCarthy Era, the Vietnam War and the Watergate crisis, into thoughtful and daring insights into the human condition, the refugee crisis, democracy and totalitarianism, which continue to resonate more than a half century later.

We are showing this film in observance of Kristallnacht.

Beit Sefer News



Under the leadership of Rabbi Mills, CBJ's Religious School provides a program where students master the skills of Hebrew reading, learn the ritual prayers and songs that are integral to our religious services, learn about Jewish history and the lessons about Jewish values and ethics in the Torah - all taught in a creative way that engages them. Students have become comfortable and familiar with being on the Bimah and leading portions of Shabbat services long before their Bar or Bat Mitzvah ceremonies.

This year, Beit Sefer is studying American Judaism. The tentative calendar below lists dates and topics. We look forward to another great year. For information about registration for the 2026-2027 school year, please contact Rabbi Mills at cbjplymouthrabbi@gmail.com.

CONGREGATION BETH JACOB 2026-2027 BEIT SEFER CALENDAR

September 27, 2026	1. Sukkot Lesson
October 4, 2026	2. Simchat Torah Lesson
October 11, 2026	NO SCHOOL: Indigenous People Day
October 18, 2026	3. Jewish Life in the Colonies 1654-1776
October 25, 2026	4. Jewish Voices in Early America: Religious Liberty and Civic Participation
November 1, 2026	5. American Jews & the Civil War 1861-1865
November 8, 2026	6. Jewish Immigration to the U.S. 1881-1924
November 15, 2026	7. The Jewish American Experience
November 22, 2026	8. The Labor Movement 1900-1920
November 29, 2026	NO SCHOOL: Thanksgiving Weekend
December 6, 2026	9. Chanukah Lesson
December 13, 2026	10. American Jews & WWI 1917-1918
December 20, 2026	11. American Jews & WWII 1939-1945
December 27, 2026	NO SCHOOL: New Year's Break
January 3, 2027	NO SCHOOL: New Year's Break
January 10, 2027	12. The Civil Rights Movement 1950-1960
January 17, 2027	NO SCHOOL: President's Day Weekend
January 24, 2027	13. Tu B'Shvat Lesson
January 31, 2027	14. Reel Experience: Our Story on Film
February 7, 2027	15. The diversity of Jewish Americans
February 14, 2027	NO SCHOOL WINTER BREAK
February 21, 2027	NO SCHOOL: WINTER BREAK
February 28, 2027	16. The Power of Music and Theatre
March 7, 2027	17. Reform/Conservative Judaism in the U.S.
March 14, 2027	18. Spotlight on American Orthodoxy
March 21, 2027	19. Purim Festivities
March 28, 2027	NO SCHOOL: Christian Holy Day
April 4, 2027	20. Jewish American Identity
April 11, 2027	21. Passover Lesson
April 18, 2027	NO SCHOOL: Spring Recess
April 25, 2027	22. Jewish American Contributions
May 2, 2027	23. Amazing Jewish Americans
May 9, 2027	NO SCHOOL: Mother's Day
May 16, 2027	24. Israeli Independence Day Lesson
May 23, 2027	25. Shavout Lesson
May 29-May 31,	Trip to Museum of American Jewish History

SPECIAL EVENTS

- ❖ **Saturday, September 12, 10 A.M.**
Rosh Hashana Youth Service
- ❖ **Sunday, September 13, 10 A.M.**
Rosh Hashana Family Service/ Cookout/ Tashlikh
- ❖ **Wednesday, September 21, 10 A.M.**
Yom Kippur Youth Service
- ❖ **Friday, September 25, 5:15 P.M.**
Beit Sefer Sukkot on the Farm
- ❖ **Friday, October 2, 6:00 P.M.**
Family Simchat Torah & Service
- ❖ **Friday, March 19, 6:00 P.M.***
Family Purim Dinner & Service
- ❖ **Thursday, April 22, 5:30 P.M.**
Second Night Passover Seder
- ❖ **Saturday, May 29- Monday, May 31**
Tentative Family trip to Weitzman Museum of American Jewish History

[To download this calendar, click HERE.](#)

**Are You in Your 20's or Early 30's?
Looking for a Social Group to Meet Other Jewish Individuals in the
Plymouth Area?
CBJ Gen Z is For You!**



For all those in their 20's and early 30's, CBJ has started a new social group to help meet other Jewish individuals your age in the Plymouth area. Singles and couples are welcome, and significant others need not be Jewish. The first meeting was held on October 21st at 6:15 pm at Tree House Brewing in Sandwich. To be put on the email list of their activities please email Noa Mills at noa.r.mills@gmail.com.



The Essential Prayers and Songs for Our Shabbat Evening Services

To access a document with YouTube videos of the prayers and songs that we sing at our Shabbat evening services, [click here](#).



**PLEASE HELP THE LOCAL PLYMOUTH IMMIGRANT COMMUNITY THROUGH
THE NEW FORMED ACTION WITH NEIGHBORS GROUP
a collaboration of our local houses of worship**

If you have a monetary donation, please make the check out out and mail it to:

Peace Abbey Foundation
8 Town Square
Plymouth, MA 02360

We are collecting-

- Gift cards to Walmart, Market Basket
- Food: Dried white rice, dried black beans, red beans, canned beans, Goya spices, garlic powder, paprika, canola oil, pasta, canned tomato products, bags of onions, garlic, Goya cookies.
- Monetary donations for rent, legal aide, utilities
- Baby products: Diapers- Size 1,4,5 and 6, wipes, baby wash, baby lotion
- Kids/adult Clothing: hats, gloves, winter coats- 2T, 5, 6 (boys and girls), teens (boys and girls), adults (women and men), socks men and women, boys and girls, babies (infant, 4 mos, 6 months to 2T)

Together we CAN do what we cannot do apart.

There's No Harm in Asking....



As we all know, “It takes a village” to make an organization successful. There are many opportunities for congregants to lend their talents to the work that it takes to keep our congregation running smoothly.

Do you enjoy singing? Do you play a musical instrument? A few simple chords played on a guitar or the ethereal sound of a flute can do so much to enhance the beauty of our services. Are you adept with handling computer technology? We need someone in our congregation who is willing to assist with managing Zoom audio and video settings for our Shabbat services and other programs that are being streamed. There are so many different ways that your skills could enhance CBJ!

We are also looking for a person to serve on the CBJ Board as Recording Secretary. This position entails recording the Minutes for the monthly Board meetings, providing a written summary of issues discussed, motions made and decisions voted upon by the Board.

We are also seeking a creative person with journalistic skills to assume responsibility for editing The Weekly Update and our monthly newsletter, The Tent, starting in July, 2027. Training and support will be provided.

Please contact our co-Presidents, Devon Fernald and Dianne Bluestein, if you are able to help. president@cbjplymouth.org



Please Volunteer to Sponsor an Oneg in 2026!

We Need Sponsors/hosts for the Following Dates:

**Friday, October 30 - Erev Shabbat service with Rachmiel; and
Friday, November 6 - Erev Shabbat SIGD Service preceded by a potluck supper featuring Jewish Food Around the World (favorite family recipes)**

If you would like to honor a special occasion (birthday, anniversary, etc.) in a very special way, please consider sponsoring an Oneg. A beautiful, welcoming Oneg table of challah, fruit, baked goods, or even ice cream sundaes is a sign of our warm hospitality to our congregants, guests, and prospective members.

When you are a member of our congregation, you are asked to step forward **once a year** to host or sponsor an Oneg Shabbat for the members who attend services in person. Sponsors are asked to contribute \$54.00 to cover the cost for the Oneg. We will purchase the foods for the Oneg table, set up and clean up. [Click here to sign up for a specific date and pay.](#) If you prefer, you may send a check, payable to CBJ Sisterhood, to Cindy Teles at 31 Birch Avenue, Plymouth, MA 02360.

Hosts are expected to purchase or bake the items for the Oneg and be there in person to help to set up and clean up. The choice of food items is up to you. The Oneg can be as elaborate or as simple as you like.

Please contact our Oneg Coordinator, Trish Garland (trishrgarland@gmail.com) if you would like to sponsor or host an Oneg. Trish can provide advice about what items are popular, such as fresh fruit, nuts, baked goods (not necessarily homemade), ice cream with toppings, etc. It's a mitzvah!



Thank You to the following families who have volunteered to sponsor or host an Oneg this month:

Judi Chaskes - who is hosting the Oneg following our Simchat Torah Service on October 2nd in honor of her sister's 85th birthday on October 3rd.

Kate and Brad Engel - who hosted the Oneg after the Erev Shabbat service on October 16th preceding Ben becoming a Bar Mitzvah and who hosted the Kiddush following the Shabbat Morning service when Ben was called to the Torah to become a Bar Mitzvah.



Congregation Beth Jacob is grateful for all donations that are received. The following donations were recently received:

Building Fund: Allan Sherman

General Fund: Meredith Glansberg, in appreciation to the CBJ community during the High Holy Days

Rachmiel Klein's Cantorial Services:
Allan & Judith Sherman



Funding for Rachmiel Klein's Monthly Cantorial Performances

Rachmiel has been a featured songleader at our Shabbat services, adding a new vibrancy and joy to our worship. His fee is not paid from your dues or from CBJ's General Fund, but is being subsidized by generous donations from a congregant family, together with contributions from the Ray & Milly Russo Fund for Music and the Arts and the Rose Sherman Geller Fund for Jewish Family Life. **If you have been enjoying the music of Rachmiel Klein at our services, you may wish to contribute to those funds or make a small monthly donation designated for the funding of Rachmiel's cantorial services.**

[Click here for a list of funds where donations may be made.](#)

[Click here to make a donation online.](#)



Mi Sheiberach (Prayers for Healing)

We pray for the Healing and Recovery of the following people, as well as all of those throughout the world who are suffering from violence, war and famine:

Ina Lashin
Joseph Keller
Tracey Gutman
John R. Sore
Susan Basiri
Mary Ellen Dalgren
Maryann Leonard
Sandy Magnes Silverman
Julian Lindquist
Erin Sullivan
Linda Dauber
Susan Penchansky
Callan Crowley
Lynne Matson

Lauren DeFranzo
Nan Noble
Len Kaplan
Marilyn Levine
Ruth Anne Repking
Meredith Hoffman
Susan Moore
Trisha Brown
Carolyn Kniffen
Jeffrey Smith
Rabbi Lawrence Silverman
Richard Olsen
Jerry Treppel
Cindy Zibel

[To hear the beautiful song, Heal Us Now, performed by Hazamir Hasharon, click here.](#)



Yahrzeits That Will be Observed This Month

(A memorial candle should be lit on the preceding evening.)

October

1	Eva Erie	Laney Kalaminsky's grandmother
1	Frank Goldberg	Mark Goldberg's father
1	Ann Gottman	Rabbi Mills; Mother
2	Manis Albert	Ruth Albert Shiff's brother
2	Erika Blass	Vicki Fitzgerald's mother
2	Marion T. Bryan	Lynne Bryan's mother-in-law
2	Thomas Sheehan	Patty Sheehan's husband
2	Edythe Shelly	Jeff Shelly's mother
2	Harry Louis Smith	CBJ Founder
2	Joseph Wax	Fred Wax's father
3	Ken Glansberg	Myra Glansberg's husband
3	Pearl Keil	
3	Max Sadow	CBJ Founder
4	Mark Lelyveld	Susanne Lelyveld Wittenberg's father
4	Nettie B. Resnick	CBJ member
4	Lillian Roth	Starr Family
4	Amanda Russo	Jonathan Russo's daughter
5	Meyer Baron	Joel Baron's father
5	David M. Goldstein	
5	Phyllis E. Levenson	
5	Fannie Winokur	Larry & Steve Winokur's mother
6	Sylvia Rubinfen Cohen	Morris Bloom's aunt
6	Ruth Broder Ennis	
6	Trude Weishaupt	Hazel Minsky's mother
7	Richard Balton	Vicki Fitzgerald's uncle
7	Alfred Diamond	Beth Ann Orchard's father
7	Jorge Epstein	Husband of Rabbi Silverman's friend
7	Dora Goodman	Adeline Keller's grandmother
7	Sally Jaffee	Harry Keller's sister
7	Miriam Ross Toabe	Mitchell Toabe's second wife
8	Charlotte Roe Gerber	Robin Hunter's mother
8	Elissa Teles	Seth Teles' mother
8	Anna Veiner	Cele Toabe
9	Reva Brody	
10	Manny Arons	Father of Paula Keller and Cindy Teles
10	Celia Bello	Susan Winokur's mother
10	Abraham Selig Feinberg	

10	Zelda Gladstein	Arnold Gladstein mother
10	Bernard T. Resnick	CBJ member
11	Mildred Resnick Segal	CBJ member
12	Benjamin Spekman	Hyman Spekman's father
23	Sara Bellush	Arnold Bellush's Mother
24	Harris B. Cohen	Past President
24	Steven Ginsburg	Myra Glansberg's brother
24	Sarah Sherman	Allan Sherman's grandmother
24	Harry L. Skulsky	Debbie Cohen's uncle
25	Lionel D. Greene	Adeline Keller's father
27	Evelyn Klotz	Beth Segal's maternal grandmother
28	Hannah Luftman	Nora and Jack Luftman's daughter
30	Morton Arons	Manny Arons' family
31	Ethel Shiff	CBJ member

May their memory forever abide as a blessing.

Yahrzeit Donations

You may send a check made payable to Congregation Beth Jacob and mail it to:

Congregation Beth Jacob
Attention: Treasurer
P.O. Box 3284
Plymouth, MA 02361

Or you may make a donation on-line:

How to Make a Donation On-line

Please note that we are discontinuing PayPal and CheddarUp as our methods to process online payments. We are now using Shulcloud to process on-line payments. You may log into ShulCloud at <https://cbjplymouth.shulcloud.com> to access the site. If you have not logged in before, click "Forgot Password" and enter your email address to receive instructions to set your password and gain access to your account. Please contact Bradley Engel at treasurer@cbjplymouth.org if you have any questions.



Food Bank Donations to Families in Need

The need for food assistance is greater than ever in the Plymouth area. The Supplemental Nutrition Assistance Program (SNAP) has had no government funding since November of 2024, affecting 41.7 million Americans who depend on SNAP to feed their children and themselves, including our seniors.

Many of our congregants are anxious to respond to this outrage by donating to our CBJ Food Drive. Below are guidelines for what items are needed most urgently. **Please be aware that for donations to SNAP, the focus is on the quality and safety of canned goods rather than just the expiration date. High-acid canned goods (like tomatoes) are best within 18 months past the date, while low-acid foods (like meats and vegetables) can last 2-5 years or more.** [Click HERE for guidelines for what items are needed most urgently.](#) **Please bring non-perishable food items, as well as disposable diapers and personal hygiene items when you attend services in person.**

Cash Donations:

On-Line payments: If you wish to make a monetary donation online, please note the following change in CBJ's procedures. We are discontinuing PayPal and CheddarUp as our methods to process online payments for membership dues, Sisterhood dues, Yahrzeit donations and Capital Campaign donations, and donation payments, including recurring payments. Going forward, we will be using ShulCloud for managing member personal information, directory, yahrzeits, dues payments, donations and events.

Members may access Shulcloud at <https://cbjplymouth.shulcloud.com> and if you have not logged in before, click "Forgot Password" and enter your email address to receive instructions to set your password and gain access to your account. Please contact Bradley Engel at treasurer@cbjplymouth.org if you have any questions.

If you prefer to send a check, please make it payable to **Congregation Beth Jacob, PO Box 3284, Plymouth, MA 02361, Attention: Treasurer. Be sure to note that this is a donation for the Food Bank.**



The Next Sisterhood Meeting Monday, October 12, at 7:00 pm (Zoom)

Regular Monthly Sisterhood Meetings: are held on the second Monday of each month. Your input is important to us! What sorts of programs would YOU like to participate in during the coming months? Please come to the meeting and share your ideas!

The Zoom link for Sisterhood Meetings:

<https://us02web.zoom.us/j/81885106141?pwd=dHd6LzMzSTRJZ2J6VmM2WIBZenpXZz09>

Meeting ID: 818 8510 6141 Passcode: 579857

The Next Sisterhood Program

A Visit to the JFK Library in Hyannis

October 15th at 10:00 am

With lunch following

Sisterhood Dues for 2026-2027 (5787) Are Now Payable

Please Join Sisterhood!

Sisterhood has always been a backbone of CBJ, with its donation to the temple, the sponsoring of onegs and other events, and its various activities. In order for Sisterhood to continue in this vital role, we need you!!! **It is not necessary to be a member of CBJ to be a member of Sisterhood.**

There are 3 levels of dues.

\$25- ruby level

\$36- emerald level

\$54- diamond level

Please send your check, payable to CBJ Sisterhood, to:

Cindy Teles

31 Birch Ave. Plymouth, MA 02360.

OR

You may pay online. Please note the following change for making on-line payments:

We are discontinuing PayPal and CheddarUp to process online payments. Going forward, we are using ShulCloud for managing member personal information, dues payments, yahrzeits, donations, and events. Members may visit ShulCloud at <https://cbjplymouth.shulcloud.com> . If you have not logged in before, click "Forgot Password" and enter your email address to receive instructions to set your password and gain access to your account. Please contact Bradley Engel at treasurer@cbjplymouth.org if you have any questions. Thank you!

Sisterhood Application Form for 2026-2027

Name_____

Phone _____(home) _____(cell)

Email_____

Area of
interest_____

Talent you would be willing to share with the group

Program
suggestions_____

If you prefer to be an inactive member, please indicate that preference here: _____

Dues are a primary source of funds for many projects. Even if you can't participate, please join us and support our important programs and activities.

Ruby Membership: _____ \$25.00

Emerald Membership: _____ \$36.00

Diamond Membership: _____ \$54.00

Make your check payable to Beth Jacob Sisterhood and put "Sisterhood Dues" in the Memo line. Please mail to: Cindy Teles, 31 Birch Avenue, Plymouth MA 02360.

NEW! ONLINE PAYMENTS ARE NOW AVAILABLE USING SHULCLOUD!

You may now pay your Sisterhood dues online! [CLICK HERE!](https://cbjplymouth.shulcloud.com) Or log into Shulcloud at <https://cbjplymouth.shulcloud.com> using your browser.

Log in using your email address and if this is the first time that you are using Shulcloud, select "Forgot my Password" to set your password.

Be sure to note that your payment is for Sisterhood dues. Thank you!

CBJ Gift Card Program



Please support CBJ by purchasing Gift Cards. When you do, CBJ receives a substantial commission and it costs you nothing.

Which popular restaurants and retail firms participate in our Gift Card program? Texas Roadhouse, Panera, Chipotle, Olive Garden, Fridays, Chili's, and 99, along with retail firms such as Stop & Shop, Shaw's, Big Y, Walmart, TJ Maxx, Marshall's, Zappo's Walgreen's, CVS (gift cards can be used to pay for your prescriptions), Home Depot, and hundreds of others.

[Check out this link to get a partial listing.](#)

You Can Order Gift Cards Online!

To order gift cards online, download the RaiseRight app on your Smartphone or computer. Set up your method of payment. **Enter CBJ's Enrollment Code 3477L3C988L9 which will designate Congregation Beth Jacob as your organization.** The gift cards can be mailed to you, or better yet, they will be available instantly in digital form in your RaiseRight wallet on your phone. Gift cards can also be refilled online. How convenient is that!

You Can Now Book Travel through RaiseRight!

Make your earnings go the distance! You can now book hotels and car rentals directly through RaiseRight. Enjoy low prices, higher earnings, and the flexibility of booking with a credit or debit card while you raise money for CBJ! More information is available on RaiseRight.com.



Brotherhood Bowling

The 1st and 3rd Thursdays of the Month at 3:00 pm at Kingston Ten Pins

We bowl 3 strings and pay only the special rate of \$4.50/string. This is a great way to get together with other members of Brotherhood, renew old friendships, and make new ones. You don't have to be good at bowling to participate - all you need is a good sense of humor! Contact Seth Teles at scteles@aol.com or Arnold Gladstein at aralglad@verizon.net and let us know if you would like to join us. Is your spouse or significant other welcome? Of course!

Recipe for Stuffed Cabbage **(They resemble little Torah scrolls!)**



Ingredients

2 lbs. ground beef
1 1/2 cups uncooked rice
4 tbsp. water
2 onions
2 tbsp. olive oil
1 tsp. kosher salt
1 large (or 2 small) green cabbage
2 15-oz. cans tomato sauce
2 15-oz. cans jellied cranberry sauce
1 lemon
1 tbsp. salt
Water

Directions

1. Place the cabbage in the freezer for at least 24 hours. Remove and allow to defrost fully. Gently remove the leaves, wash, and check for bugs. Freezing the cabbage will make the leaves soft and pliable.
2. Sauté the onion in 2 tbsp. olive oil and 1 tsp. salt. Mix it with the ground meat and rice. Mix the water into the meat and rice.
3. Lay out each cabbage leaf. Place 2 tbsp. of meat at the base, and roll up according to the collage above. Wedge all cabbage rolls tightly into a pot.
4. Pour 2 cans tomato sauce, 2 cans jellied cranberry sauce and 2 cans water over the cabbage rolls. Squeeze juice of 1 lemon and sprinkle 1 tbsp. salt over the pot.
5. Cook on a low flame for 2–3 hours. Serve immediately, or cool, refrigerate and reheat later.